

220 267
Dunton's Recantation;

OR, HIS

REASONS

For DESERTING his

Whiggish Principles

AND

Turning Jacobite,

At this Time when a

NEW REBELLION

IS

So much Talk'd off.

WITH

The Cause of his Dissaffection to King George,
and the Present Ministry,

INSCRIB'D

To that Noble DUKE, that Resolves to serve the
Lawful KING, with his LIFE and FOR-
TUNE.

Quis credit tantum Religio fuisset Malorum.

LONDON, Printed for the Author, and are to be sold by S. Paping
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Ireland, 1716. Price 1 s.

268





TO THE
TRULY NOBLE
AND

Most Illustrious Patriot
HOLLES,
Duke of Newcastle.

May it please your Grace,

THIS Poor Essay, as well as its Author,
throw themselves at your Grace's Feet,
to implore that Protection both stand in
need of from a malicious World, who possess'd
with a Spirit of Delusion, hate every hand
stretched out to save them from Ruin.

And where my Lord should A WHIGG,
shelter himself from Popish Fury, unless under the
Patronage of so GLORIOUS A PATRIOT as
A your

iv The DEDICATION.

your Grace is, by prefixing whose Great Name to my Work I at once obtain two very desirable Ends, the first, to Awe my Jacobite Enemies, the other to secure the favour of my Loyal Readers.

My Lord you have very often, and that in a very GENEROUS MANNER, ventur'd your Life and Fortune, in Defence of our RIGHTFUL MONARCH, which (by the Laws both of God and Man) can be no other then King George and his Illustrious House to the Worlds end, i. e. I do but common Justice to your Grace's Noble and Illustrious Character, when I assert your dispersing many Hundred Guineas, to encourage Loyalty in the Common People has sav'd above, a Million of Pounds in the Pockets of the Loyal Whiggs; and I believe the Mug houses in Great Britain, (but more especially those two at the Mug in St. Jones's, and at the Roe-Buck in Cheapside,) have sav'd another Million, for the Jacobite Mobs were arriv'd to such a height of Rebellion and Impudence, that by this time they had assaulted the Persons, gutted the Houses, and Ravish't the Wives and Children, of all the Noted Whiggs in the British Dominions, had not your Grace, (and the Loyal Mug-houses) put a stop to their Mobbing, by your Invincible Courage, and a Generosity of Soul, that has no Equal; so that now the very Name of the Noble Duke of Newcastle, makes the Mobbers of High Church and Ormond for ever, to fly like the Preston Rebels, before the Victorious WILLS, or like the Popish Pretender, before his Majesties Forces in
Scotland

The DEDICATION.

v 271

Scotland, and for that reason I am now Writing
A P O E M, I entitle the Loyal Mug-House,
or a Defyance to the Jacobite Mobs, which had
nere been so soon and so Effectually suppress'd had
not your G R A C E, Resolv'd that no Hazard or
Charge, shou'd be spar'd in this Loyal Attempt.

My Lord 'tis this Bravery of Temper, and
Noble Spirit (more then your High Birth and
your large Fortune) that proves you to be a Pa-
triot indeed ! 'Tis this Generous Love to your
Country (more then to your own Person, or Ri-
ches) that shews your Greatness of Soul, and
your Generous Contempt of the World, 'Tis
This! This! (Only This!) That makes your
Grace as far outshine other Hero's in Honour,
and Goodness, as you do in Estate, and Courage,
and for that Reason where a Certain Duke, Earl,
and Lord has not Presented the Author of Neck or
Nothing, with above One or Two Guineas at
most (for doing Justice to their Illustrious Cha-
racters, and detecting the Enemies to King George
in the worst of Times) the Generous and Immortal
Newcastle, Townshend, Stanhope and Walpole,
have given him at least Ten, My Lord I don't
speak this in a Mean begging Way, (my own
Birth Estate, and Temper of Mind how
Pinching soever my present necessities are, be-
ing Infinitely above Mumping in Dedications)
but meerly to shame some Great Whiggs at Court,
out of that Littleness of Soul that has Tarnish'd
their other Glories, and I fear will extinguish
them quite, were not their Great Avarice and
Ingratitude

Ingratitude a *SECRET* that I resolve to conceal (at Present) out of respect to those Many shining Virtues, in which they excel most other Patriots of Great Britain: But if the Narrative of my great Sufferings for the Good of my Country, (which was written by an Eminent Clergy Man, and is now Printing under the Title of Mordecai's Memorial, or there's nothing done for him) don't excite 'em (further) to remember the poor Man, that ventur'd his ALL, to save the City, I can't say their Ingratitude to their Native Country (in not rewarding a Man, that has ventur'd NECK or NOTHING to save it) can continue much longer from being His'd at by all his Majesties Friends, (tho' 'tis at present *H I D* under the Illustrious Title of Duke, Earl, or Lord) for my Neck Adventure (as 'twas a National Service) if it continue much longer unrewarded, will point out those very Lords and their Great Places, that both in Honour and Justice, to poor Mordecai, ought long since to have Inform'd King George of his Publick Services, and that nothing had been yet done to reward him, for does not their Mean Present (of a couple of Guineas) as it was a Present made in a most obliging Manner, fairly own that poor Mordecai, deserv'd a nobler Gift had they had Souls to bestow more then he generally gives himself to a Great Mans Porter, where he is Generously Received and Treated, (as Mr. Secretary Stanhope's Porter can testify) However, 'tis Title enough to the Bounty, and Patronage of a Noble, Generous Soul, to stand
really

The DEDICATION. vii

really in need of it **POOR DUNTON** certainly has this **PLEA**; and as for your Part (My Lord) Your Grace is not now to be distinguish'd by a Generous Gratitude to all such that (like Loyal Mordecai) have ventur'd their Lives and Fortunes to serve their Country: And therefore tis, whilst Half-Patriots, (I mean such Selfish Dukes, Earls and Lords as are so poor-Spirited as to design no further Benefit by their Publick Services, but to make themselves Rich and Great, and so thoughtless of their Future State, as to be laying new Foundations of Life, when they have but few Years to live) are influenced only by a seeming Greatness, which serves only to dazle the Eyes of the weak-sighted, and lead them astray from the Paths of Virtue; your GRACE has ever been Truly Great, (by Nobly Rewarding such as deserve it) and a common Blessing to Mankind, and, my Lord, whoever pursues those Heroick Paths, leading to true Honour and Greatness, need no longer be at a loss for a Noble Guide, if they know your Grace; and I'm sure no Man that Personally knows Mordecai, will suspect me to be guilty of Flattery in giving this Glorious Character of the Duke of Newcastle; for as Poor as I am, if I never receive any Royal Reward, (or further Presents from Men of Quality) for my successful Hazards to serve His Majesty, I would neither Flatter nor Lye to the greatest Man upon Earth to obtain 'em. And therefore however Little some Great Men have render'd themselves, by their Degrading Vice

viii The DEDICATION.

Vice of Avarice and Ungrateful Present to poor Mor-decai, that stuck at no Hazards or charge to do Justice to their great Merit (at a Time when 'twas made a Crime to speak well of our best Patriots) yet I shall always do that Justice to your Grace's Truly Generous and Illustrious Character, and to those other Glorious Patriots, that are of your Noble Spirit, as publickly to declare in this Dedication, That if ever there was a true Hero, a generous Patron, a faithful Senator, or a bright English-man from Adam to this Day, 'tis his Grace, HOLLES Duke of Newcastle; the Right Honourable the Lord Viscount Townshend, the Right Honourable Mr. Secretary Stanhope, and the Right Honourable Robert Walpole Esquire, the first Lord of the Treasury, whose sincere Loyalty to King GEORGE, great Love and Fidelity to their Native Country, and Generous Gratitude to their Fellow-sufferers for the same glorious Cause (but more especially to the Loyal, tho' poor Author of Neck or Nothing) has made their illustrious Virtues Immortal, as I shall prove in near Sixty Instances, in an Heroick Poem I design to Intitle, The British Mæcenas; or, the Character of a Generous Patron, and shall presume to inscribe it to your Grace, and the rest of those Noble Patriots, to whom I dedicated my Late Essays; and as this grateful Poem shall do publick Justice to the greatest Heroes that this Age has produced, (and in a most distinguishing manner to your Grace's Illustrious Character) so it shall as severely sting that scandalous Vice of Covetousness, and Ingratitude

The DEDICATION. ix

titude in whatever Duke, Earl or Lord I have
 found it: For, My Lord, (as I hinted
 before) I am so much above that Creeping Vice
 of Flattery, (or saying Blacks White to any
 Man, be he never so Great or Rich, that's as
 Fallible and Mortal as my self) that I'll be as
 Impartial to the Follies I find in a Whig Lord,
 as I will to the Treason I find in a Tory, (for
 if Avarice and Ingratitude be a Vice in a
 Tory, 'tis so in a Whig) and therefore as the End
 of Satyr is Reformation of Manners; the Great-
 est Lords in the Land shan't find their Covetous
 and Ungrateful Actions above MORDECAI's
 Lash, (which cannot be severe enough, if a Prison
 or Beggarly Sum is all his Reward for saving his
 Country from Ruin) except they convince him
 (before his POEM is finish'd) That their first Af-
 fronting Present of two Guineas, was only de-
 sign'd as an Earnest of a Second Gift that should
 be worth his Acceptance, I mean such a Weighty
 Number of Guineas as they need neither Blush
 to give, nor he to receive, that has ventur'd his
 ALL to secure to them those High Titles and Pro-
 fitable Places they now enjoy; but Miracles are
 ceas'd, and therefore as Coverousness is the only
 Sin that grows Young as Men grow Old, I
 cannot expect that a Rich Miser should do either
 a generous, or a grateful Action: Then how
 ought the World to Admire, and Love those truly
 Generous and Illustrious Patriots, that (like your
 GRACE and the Noble Townshend Stanhope,
 Walpole) never did a Dishonourable, Mean
 or Ungrateful Action.

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Thus

The DEDICATION.

Thus, my Lord, whilst my elevated Thoughts have often rais'd me to the Contemplation of the Glorious Duke of Newcastle, and the no less Glorious Lord Pelham, (your Grace's Illustrious Father) two such Worthies in one Age, and in one Family (as they are proved at large in my POEM Intituled the British Mæcena's) I cannot but think their Noble and Heroick Minds, could not have a less Original than the Transmigrated Spirits of a Philip, and an Alexander: That daring Courage and Generosity shone in the Son, and that solid Prudence and Judgment in the Father; that one had a Soul fit to Conquer a World, and the other to Govern it.

My Lord, besides these already mentioned Motives, for Addressing this to your Grace, there is another that weighs at least equally with me, and that is the Opportunity, it gives me of making a Pullick acknowledgement of your Grace's Generosity to me in sending me a Second Noble Present of Guineas by that truly Loyal, and Ingenious Bookseller Mr. JACOB TONSON I acknowledge with the humblest respect and gratitude your Graces Bounty was not only above my Expectations, but above my Deserts, for I pretend my Lord to no other Merits in my Performances except the Sincerity and Loyalty of my Intentions, and I know your Grace, is to good a Judge of Writings to think mine worth encouragement on any other Score, I confess my Lord, the Hopes your Favours give me, that my Zeal for the Present Govern-

ment

277

The DEDICATION. xi

ment has your Grace's Approbation in as High a Degree, as it has, the Jacobites, and Papists Malice, is a very sensible pleasure to me, and whilst I think my self well in your Grace's Opinion, I shall little regard their Threats, and Malice, tho' the last has laid me under some Pressing Difficulties, by drawing the Envy of some, and the Fears of others of my fellow Subjects upon me, that is making my Creditors Impatient, and thereby the Debts I contracted in Defence of the Protestant Succession, (when I saw it openly and impudently Attacked by the late Ministry, and their Tools) more uneasy, and Dangerous then I believe they would have otherwise have been, had not the Artifices of my Jacobite, and Popish Enemies, to perswade my Creditors my Hazardous Services were, and would always be unregarded by the present Government, because they have not yet been considered by it, in that Royal and Noble Manner, as has been long expected by his Majesty's best Friends, the Dissenters and Low-Churchmen.

However, My Lord, encouraged by Love to my Country, (whose welfare I prefer much above my private one) and your Grace's Countenance I still proceed in my Duty, and Labour under all these Difficulties and Obstacles, laid in my way to serve my King and Country, to the uttermost of my Power, tho' I assure your Grace did I write for Bread, I should long since have given over scribbling, being sensible that tho' my Books are as well received

received by those for whose Instruction they are wrote as any Authors are, many of 'em (as my Neck or Nothing, Hazard of a Deathbed Repentance, Athenian Oracle, and Ironical Satyr upon K. George) having been reprinted several Times, yet (as I always give Great numbers of 'em away at my own Charge) I am far from being a Gainer by them, except where I Inscribe my Essays to such a Glorious Mæcenas, (or Generous Patron) as that truly Noble and most Illustrious Patriot Holles Duke of Newcastle, has ever been to all such that (like the UNREWARDED Author of Neck or Nothing) have distinguished themselves in his Majesty's Service.

The Odness of my TITLE PAGE, will easily be Accounted for, when your Grace is informed that it has always been my Opinion, would the Enemies to the present Government be prevailed on, to read what can be justly said in its defence; the Protestant part of them, would soon recant their Errors, now a Title Page on their Side, being the only Bait I know of to draw those deluded Men to read a Whigg Author, I have, for that Reason obliged them with one, whatever the Effect be, as to them, I'm sure my intentions are Honest and truly Loyal, otherwise I should never have presumed to have Address it to your Grace, so Eminent for Loyalty to King George, and Zeal for your Countrys Peace and Safety.

How Loyally I have Recanted my Whiggish Principles and turn'd Jacobite, is Humbly submitted

The DEDICATION. xiii

279

mitted to your Grace's Judgment, and to the Judgment of all those Ingenious Gentlemen, who are us'd to entertain themselves with Reading, the High-Church-mens Folly and Madness in Loyal Ironies; But if through the Authors want of Wit, or Sense, (for as to want of Loyalty to K. George, or true respect to the Present Ministry he challenges all the World to Tax him in anyone Instance as much a Jacobite, as he pretends to be in the following Sheets) Dunton's Recantation shou'd be thought inconsiderable I am sure it will have some Distinction from the Glorious Name it Celebrates, and the Generous Patron 'tis Inscribed to.

I have not room to enlarge here, nor is there any need of it on a Subject so well known as your Grace's Merits.

That your Grace may Long Live the Honour of Britain, and our Glorious Monarch, and his Illustrious Race, have many such Friends, is the Hearty Prayer of,

May it please your Grace,

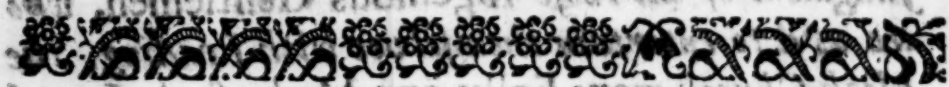
Your Grace's

Most indebted, and humbly

Devoted Servant,

JOHN DUNTON.

Adver-



Advertisement.

There is now in the Press, written by an *Eminent Clergy-man*, (and a Friend to the Author of this *Recantation*) an Essay Intitl'd,

Mordecai's Memorial,

Or, *There's Nothing done for him*: Being a Satyr upon some Body, but I name no Body, (or, in plainer *English*, a Just and Generous Representation of Unrewarded SERVICES, by which the Protestant Succession has been sav'd out of Danger) Written by an unknown and Disinterested Clergy-man, and most humbly inscrib'd to his *Royal Highness* the Prince of Wales, Guardian of these Realms.

ESTHER vi. 2. 3.

And it was found Written that Mordecai had told of Bigthana and Teresh, two of the King's Chamberlains, the Keepers of the Door, who sought to lay Hand on the King Ahasuerus; and the King said, What Honour and Dignity has been done to Mordecai for this? Then said the King's Servants that Ministred unto him,

There is Nothing done for him.

This Memorial (when Published) will be Sold by S. Popping in Pater-noster-Rowe. Price 1s.

To

To the Lovers of Novelty:

THIS is to give Notice to the Lovers of Novelty, That about a Month hence will be Published (By S. Popping in Pater-Noster-Row) A Weekly Paper, Intitl'd,

ATHENIAN NEWS,

or, Dunton's Packet for the Virtuosi of Great Britain; in which will be inserted, continued and finished, Six Thousand distinct Essays upon very Nice and Curious Subjects; for this Packet will be made a Universal Entertainment for the Lovers of Novelty, and is therefore called Athenian News: And as this Weekly Paper will contain Discoveries (in Divinity, History, Philosophy, Politicks, &c) out of the common Road of News, Mr. Dunton will present his Athenian Readers with some Free Thoughts upon all such Secret Occurrences, where they may probably want further Information, which, perhaps, will be very often: For Dunton's Packet will consist chiefly of a Private Search into the Families Cabinets, Misses and Designs of some great Men; and will expose (Weekly) the Jacobite Vices of Whoring, Swearing, Lying, Night-walking, of which meaner Persons are Guilty, if sent to Mr. Dunton, well Attested by his Court, City, or Country Spies; so that this ATHENIAN NEWS will Detect many secret, odd, and uncommon Transactions in Church and State, that have hitherto lain conceal'd, and are wholly omitted by other News-Writers.

The Whole Packet is written by Mr. John Dunton, the First Projector of the Athenian Oracle;

A

A Member of the *Athenian Society*, and Author of those early Discoveries of *Oxford's* and *Bolnbroke's* Treason, Intitl'd, *Neck or Nothing*.

Note, *This Athenian Project* will be Printed in Quarto, upon a very large half Sheet of Extraordinary white Paper, and will be Publish'd every Monday and Friday, at Two Pence price, Thirty Numbers to compleat the Volume; to each of which will be added, a General Title, Preface and Index, (and the Whole Inscrib'd to that First-rate WIT (and POET the Immortal *ADDISON*) with the Author's Effigies, curiously Drawn and Grav'd, by those two Celebrated Artists *Knight* and *Gucht*.

This is further to give notice (to all Gentlemen and Ladies) That whatever New Discoveries (relating to Church or State) or Nice and Curious Essays (in Prose or Verse) are sent to *Smith's* (the Old *Athenian*) Coffee-House in *Walbrook*, if directed to *Mr. John Dunton*, (and the Postage paid) they shall not fail to be inserted in his *Weekly Paper*, of which a more particular Account shall be given in *Number 1*; that so nothing may be sent, or inserted in *Dunton's Packet*; but secret and uncommon Transactions, or such Nice and Curious Subjects, as will be fit to entertain his *Athenian Readers*, or the *Virtuosi* of Great Britain.

Dunton's



Dunton's Recantation ;

O R,

His Reasons for Deserting his Whiggish Principles, and turning Jacobite.



It must be Confest that before, and during the time of the late troubles and Disturbances which while I was a *Whig*, I call'd Rebellion there were several People, who we thought had been *Whiggs* all their Days, and would have been so to the last gasp, yet turn'd *Cat in Pan*, forgot all their old Zeal for the Protestant Religion, and turn'd *Jacobite*.

It was likewise very observable that those Gentlemen, were able to give but very sorry Reasons for the Change of their Principle; the most they could say for themselves, being only that they thought there was more in it than they afterwards found and that the *Pretender* was to be the favourite of the whole Nation.

But if it was strange for Men to turn *Jacobites* then, when there was some prospect of advantage;

B

it

Dunton's Recantation, Or,

it must be more strange to see a Man turn *Now*, when the Power of the *Pretender*, (*as the Whiggs call him*,) is quite broken the Party trampled under Foot, and so little likelihood of their being able to retrieve their Affairs: When the *Pretender*, (*as they call him*,) is fled not only out of *Great Britain*, but even out of *France* his Interest broke, and his Enemies making Bonfires and setting apart days of Thanksgiving for their Victory over him.

Is this a time of Day for a Man to throw of the Party of the *Whiggs*? Is this of all times in the Year the time to turn *Jacobite*? Would any thing but a distracted Body take up with a losing Game! Embark in a sinking Ship; and turn from the strongest to the weakest Side. 'Tis contrary to Nature, and to Practice, and the World must certainly be desirous to enquire into the particulars, and know the Reasons of it.

Nor will their amazement end here, but they will be perfectly astonish'd when they hear who it is that has done this, (*viz.*) that it is me, the Individual *John Dunton*, what! Says one, is it that *Mr. Dunton* that wrote *Neck or Nothing*? The same *Dunton* that hazarded his Life in the time of the late Ministry, for the interest of the Protestant Succession! That was true in the worst of Times! And dared be honest to King *George* when the Devil stood at the Door! The same *Dunton* that has given so many Testimonies, *since that*, of his untainted Loyalty to King *George*, and affection to his Government, that has had the Honour to have his Services *acknowledged*, and had no reason to doubt but they should be *in time* rewarded; that has published so many Books in behalf of the Establish'd Succession, and has on all Occasions opposed the attempt as well as Confuted the Pretences of the *Jacobites*; Is this *Dunton* turn'd *Jacobite*! it is impossible! He has been the Maul of
the

the Tories the destroyer of their Arguments and his whole Life is a full answer to all the Tory Pretences and Discourses, that have been heard of these several Years, it can never be that this Man can turn about, or be a Friend to Publicans and Sinners.

We might expect indeed *say they* that Mr. Dunton would espouse and defend the Interest and Title of King George, to the last Gasps, but as for turning Jacobite it is impossible, it can never be! It must be a mistake, or it must be some other Man of that Name; it can not be the Author of *Neck or Nothing*, it cannot be he that wrot *Queen Robin* and *Whigg Loyalty* it can never be the High and mighty K. John II. that Claim'd the Crown immediately after King George, and his Family; that Declar'd he was before the Pretender, and that he had a better Title than the spurious Race of James II. for *say these People* to what purpose should he turn about; the Pretender can never forgive him or be reconcil'd to him, Pretenders admit no Partners; Crowns know no Rivals; John the II. can never be in the Interest of James the III, this would be all monstrous and absur'd.

But Miracles are not Ceased, and strange things are yet to come in the World, as well in the Ages before us, as in those behind us; and therefore *since so it is*, what needs all this admiration, this astonishment, and the arguings against the Possibility of the thing, for *so it is*, let it be as strange as monstrous, as impossible as you please, I say *so it is*, this very individual John Dunton, this high and Mighty Prince John II. that stands so fair for the Succession to the Crown, and Claims by so much better a Title than *him you call the Pretender*, this very Man is resolved to throw off all his former Zeal, unsay and unravel all he has said and done, and to Declare himself a Jacobite, a Patron of all the principles *however absur'd you may think them*, of the Tories and Rebels, and tho'

he cannot Command Legions out of the Invisible World to his assistance. yet he lets the *Whiggs* know, that he has whole Armies; a Reserve of Satyrs, and pointed Daggers, dreadful Stings and Teeth that will bite and sting in such an irresistible manner that nothing shall stand before him, he lets you know he has various Ways of overthrowing his Enemies especially such as have the fool Hardy Courage to think they can stand before him, and oppose him, that if he does not kill them with poison'd Bullets at a distance, and overwhelm them with a shower of furious and poison'd Darts, He has Satyrs of different Kinds which he sends out by Detachments to Execute his Decrees, and against which there is no Defence, some kill by slow Poison, some make the wounded Enemy Die raving and Barking, like those that are bitten with a mad Dog; others perhaps as if they had met with a *Tarantula* shall Grin themselves into the Grave, and Die laughing.

Seeing then I have so many and such Powerful Troops to bring into the Field, and have such sure ways to make my self Formidable, it is no such slight thing to tell you, that I am resolv'd to go over to the Enemy: nor is there any fear of it that I cannot be receiv'd and have very good Terms from the other Side; they are not so strong already that they should declare they will take no Deserters, or so sure of their Game, whatever private hopeful forwardness, *we that are let into the Secret*, may see their Affairs are in, but that they are ready to receive those who come over to them, especially when such a formidable Enemy as I have been to them, comes with all my Forces with all my Friends and Dependancies, Servants and Auxiliaries.

To cut short however the account, and that your wonder may Cease I am again to tell you in few Words; and without any more Circumlocutions
Preambles

Preambles or Introductions that I *John Dunton*, am resolv'd forthwith to take up a new Party, that I am gone over to the Enemy, and from this Day forward you must reckon me among the *Jacobites*, of which to bring it to to a Certainty you shall hear farther immediately.

Having than put the matter of Fact out of doubt, and remov'd all the amazements and admirations that might otherwise have interrupted the Discourse as we went on, it seems necessary that as *other* Princes when they make War with one another do usually Publish Manifestoes, Declarations, and such like things signifying the Reasons which have oblig'd them to take up Arms, so *Mr. Dunton* on such an Extraordinary occasion thinks proper to let the World see, what are the weighty Reasons which have mov'd him at this time to *Change Sides* and take up Arms against his Friends, in behalf of those very Enemies which he has with so much Vigor and Success hitherto acted against.

And as it is usual for Great Princes *as above* to Publish Declarations Manifestoes, &c. upon such occasions as these setting forth the Reasons of their taking up Arms, &c. so it is observable that those Reasons Generally Consist of two Heads or Parts (1.) the ill Treatment they have met with from their Friends and Allies, by which they own themselves disobliged and provoked to turn about and Act against them, as before they acted for them, and these Generally contain Complaints of Ingratitude to past Services want of furnishing Quotas, and paying promised Sums, &c. Or, (2.) The being farther satisfyed with the Conditions of Peace offered by the Enemy, and with the justice of their Cause, than they were before that they think the War is push't on to far, with too great violence, or that the End for which Arms

were

were first taken up is not rightly aim'd at, and may be obtain'd now another way, *and the like.*

It is true that Mr. *Dunton*, does not give all these Particulars as Reasons for the Change which he is now Entred upon: But he thinks it is proper to touch a little upon all these Reasons as he goes on to lay down those particular, and more forcible Arguments which not only prevail'd with him to Change his Mind: But will *he makes no question* influence all the rest of the Nation to follow his Example.

And first as to ill Treatment which he has met with among his Friends and Allies, this is a nice Article indeed, and perhaps he might have as much to say this way as other People; for he knows there are many who complain of the Treatment they meet with, from the *Whiggs*, that they are narrow, Ingrate, have not a Sence of Services, pursue their own Advantages, and neglect their Faithful Friends; that those that have born their share of the Persecutions of the last Reign are not allow'd their share of the Benefits of the present, and that as it was said in a like case *with good Success* formerly, they stand still and see,

— *One Mouse grow Fat, and 'tother starve.*

This he says he finds many People making loud Complaints of every day, and yet tho' perhaps he may have something of that kind to say as well as they, and with more Reason yet as he defyes the World to say that he ever acted from Principles so mean, he declares that he has not serv'd his Country at so mean a Rate, as to doubt, but his Services would one time or other have Commanded a suitable Return; it is the Men whose Services are of small Consequence, and who think their merit Greater than it is, that because they have done nothing

thing to deserve, therefore receive no reward, and than raise Dust against the Men they serve. But Mr. *Dunton* never Capitulated with Mankind: He is satisfy'd the value of his Faithful Services is known to those he has serv'd, and that as these are too Great to be forgotten, so those are too just to forget them; and he never question'd but that one time or other, he should be Treated so by his worthy Patriots in the Government, that he should have no Reason to think himself Unrewarded.

But he declares that now he Acts upon other Principles, he is now acting with his Eyes open, and as he sees the Interest of his Country *Change*, and the Nature of things *turn about*, so he is oblig'd to *turn with them*, nor does he think that this is any Impeachment of his just Principles; as he will make appear very quickly: And he farther declares that this ought to be no bar to that respect, which he knows Men of the first rank have Honourably Entertain'd for him, not doubting but that a very little time will bring them over to be *all of his Mind*, and so he shall not Change his Friends tho' he Changes his Opinion: Nor let any Man think him *too Arrogant* in saying that he expects all his Friends should turn *Jacobites*, as he has done; for if his reasons were not good, it is to be hoped they would not have been powerful enough to prevail upon himself, and if they are good it may be expected they would one time or other prevail upon other People; besides, the Words, *as he has done* admit of some Speculation in the Case.

To put it to the Test *in a few Words*, the Ministry are no doubt all well inclin'd to the Church of *England*, and to the protestant Religion, and they have given us all sufficient Reason to believe that they will *so Constantly* adhere to *that interest*, that when ever they are Convinc't that *nothing can save the Church* of

of *England* from ruin: But a *Popish Successor*, they will not scruple to be in the Interest of such a Change; that when ever they are Convinc't that the *Inquisition* is the only Remedy to prevent the Ruin of the *Protestant Religion*; they will be for setting it up among us, the same Reasons must necessarily prevail with Mr. *John Dunton*, and if once they come to be so plain that they will Convince One, they will no question Convince others, and so, it cannot be doubted but as the *Jacobites* have long told us, (*tho' Mr. Dunton never believ'd them before*, in a few Years we shall be all of one Mind in that point.

To come therefore to the Reasons themselves, and let you know what has prevailed with Mr. *Dunton*, thus, to alter his Mind, First you must know Mr. *Dunton*, is a Man of a most Extensive Charity, and 'tis the hardest thing in the World to make him believe ill of his Neighbours, and especially of the r Understanding and Sincerity; and as in the first place he knows many of the *Jacobite*-Gentlemen are not Fools, and in Charity he is loth to believe them to be Knaves. It is very hard to perswade him that they do not speak as they mean, when they say they are hearty in the Interest of the *Protestant Religion*, and of the Church of *England*, and mean nothing but Good to both in their appearing for that sham Prince who Men call the *Pretender*; nothing is more Common than for the Persons who are professedly in the *Jacobite* Interest, to tell us that they are for the Church, and that they will spend their Blood in Defence of the Church, and if it be reasonable in Charity to believe these People are sincere, speak honestly and act as they think their Duty obliges them to act, and likewise that they are Men of Sense and Understanding; and know perfectly what is the Interest of their Country and what is not, then (did not *Jacobitism* so nearly resemble Popery that he can't di-

His Reasons for turning Jacobite.

9

distinguish one from t'other) we must be of their Mind; and therefore as Mr. Dunton cannot well be prevail'd upon to believe them to be both Fools and Knaves, so he must Consequently think them to be in the Right, and believing a Man first to be in the Right, we must necessarily joyn with his Opinion or believe our selves to be in the Wrong, and tho' this Charity may carry him a little beyond his Honour, Conscience, Reason, Solemn Oaths and our just and Excellent Laws, its hoped he shall be forgiven.

But it may be justly objected under this Head, that if I turn Jacobite, or High Churchman (for they are Synonimous Words) I must turn Papist, (or die for being a Heretick) if ever the Pretender (who was always a Great Bygot to the Church of Rome) shou'd dethrone our Lawful Sovereign, and be Crownd King.

To this I answer I don't see any great Matter in this OBJECTION, so far as it Respects my Future Principles, for 'tis a Thousand to one (as you'll hear anon,) if my *Fit of Jacobitism* lasts upon me a full Hour and sure I am such a *short Life of Jacobitism* can neither Corrupt my Piety or Morals for that Time; but are we not commanded to try all things that we may hold fast that which is best, 'tis true it must be acknowledg'd, if ever THE POPIISH IMPOSTOR, (for such I prove the Pretender to be in my two Essays intitl'd *the Royal Intreague of the Warming Pan*, and *the Manifesto of King John the Second*) shou'd Usurp his Majesties Throne, as he was bred a Papist, and is a Great Bigot to that Bloody Religion, he'll suffer NO HERESY to grow in England, under any Denomination of Low Churchman, Presbyterian, Independent, Anabaptist, or any other Protestant Name whatever, any longer then till his SHAM MAJESTY is Enacted the lawful Heir to the British Crown; but Reader (nay don't laugh in my Face as if you thought my new Conversion was a meer Jest to banter the

Danton's Recantation, Or,

Pretenders Friends) shall the necessity I shall lye under, of turning *Roman Catholick* under a Popish a King, hinder me from turning *Jacobite* now and *Papist* then, when *Dr. Du-moulin* has told us, that the Church of Engl. has made such a near Advance to the Church of Rome, that 'tis hard to distinguish one from t'other, (a) and *Dr. Heylin*, confirms this bold Assertion by telling his Readers, (b) 'That the Gross Errors that the Presbyterians find in Popery are only a few Insignificant Matters in Doctrine and Practice. 'Tis true, were I still a Friend to the present Constitution in Church and State, (i. e. were I no ways Disaffected to KING GEORGE, because of his being a Protestant Prince, and our lawful King, or to THE PRESENT MINISTRY, because of their being the most wise and faithful States-men, that ever blest the British Nation,) I wou'd argue against those Popish Doctrines and Practices, that *HEYLIN* (and other High Church Priests) think *INSIGNIFICANT* in this manner, (i. e. Had I not deserted my Whiggish Principles and turn'd Jacobite) I wou'd first shew how *ERRONIOUS* the Papists are in their Doctrines, and next how *BAD* they are in their Practices.

And here (were I not in the Pretenders Interest) the first thing I shou'd mention (and which being once admitted makes way for as many *ERRORS* as the Papists please to bring in) is their Doctrine of *Infallibility*. And this they are very stiff and peremptory in, though they are not agreed among themselves where this *Infallibility* is seated; whether in the Pope alone, or a Council alone, or in both together, or in the diffusive Body of Christians; But

(a) See *Dr. Moulin's* Book intituled *the several Advances made by the Church of England to the Church of Rome.*

(b) In his *History of the Presbyterians.*

But they are sure they have it, tho' they know not where it is.

And is this no prejudice against it? Can any Man think, that this *priviledge* was at first conferred upon the Church of *Rome*, and that Christians in all Ages did believe it, and had constant recourse to it, for the *determining of differences*, and yet that very Church, which hath enjoyed and used it so long, should now be at a loss where to find it? Nothing could fall out more unluckily, than that there should be *such differences among them* about that which they pretend to be the only Means of ending all differences.

There is not the least intimation in Scripture of this *priviledge* conferr'd upon the *Roman Church*; nor do the Apostles, in all their Epistles, ever so much as give the least direction to Christians to appeal to the Bishop of *Rome* for a determination of many differences, which even in those times happen'd among them. And it is strange they should be so silent in this matter, when there were so many *occasions* to speak of it; if our Saviour had plainly appointed such an *infalible Judge* of Controversies, for this very end, to decide the differences that should happen among Christians; It is strange that the *Anti-ent Fathers*, in their disputes with Hereticks, should never appeal to this *Judge*; nay it is strange they should not constantly do it, in all cases, it being *so short and expedite a way for ending of Controversies*. And this very consideration, to a wise man, is instead of a thousand Arguments to satisfy him that in those times no such thing was believed in the whole World.

Now this *Doctrine of Infallibility*, if it be not true, is of so much the more pernicious consequence to Christianity, because the conceit of it does confirm them that think they have it, in all their other Errors; and gives them a pretence of assuming an Authority to themselves, to impose their own fancies and mistakes upon the whole Christian World.

(2.) *Had I not Deserted my Whiggish Principles and turn'd Jacobite*, another Popish *Doctrin*e I wou'd prove *Erronious* is their *Doctrin*e about *Repentance*; which consists in confessing their Sins to the Priest; which if it be but accompanied with any degree of *Contrition*, does upon *Absolution* received from the Priest, put them into a state of *Salvation*, though they have lived the most lewd and debauched Lives that can be imagin'd; than which nothing can be *more destructive of a good Life*. For if this be true, all the hazard that the most wicked Man runs of his *Salvation* is, only the danger of so sudden a *Death*, as gives him no space for *Confession* and *Absolution*. A case that happens so rarely, that any Man that is *strongly addicted to his Lusts*, will be content to venter his *Salvation* upon this hazard; and all the Arguments to a good Life will be very insignificant, to a Man that hath a mind to be wicked when *Remission of Sins* may be had upon such cheap Terms.

(3.) *Had I not Deserted my Whiggish Principles, and turn'd Jacobite*, another Popish *Doctrin*e I wou'd prove *Erronious*, is their *Doctrin*e of *Purgatory*. By which they mean a state of Temporary Punishments after this Life, from which Men may be released and Translated into Heaven, by the Prayers of the Living and the Sacrifice of the *Mass*. That this *Doctrin*e was not known in the *Primitive Church*, nor can be proved from Scripture, we have the free acknowledgment of as *Learned and Eminent Men as any of that Church*; which is to acknowledge, that it is a Superstructure upon the Christian Religion. And though in one sense, it be indeed a building of *Gold and Silver* upon the Foundation of Christianity, considering the vast Revenues which this *Doctrin*e (and that of *Indulgences*, which depends upon it) brings into that Church; yet I doubt not, but in the Apostles sense, it will be found to be *Hay and Stubble*.
But

But how groundless soever it be, it is too gainful a Doctrine to be easily parted withal.

(4.) *Had I not Deserted my Whiggish Principles, and turn'd Jacobite, another Popish Doctrine I wou'd prove Erronious, is their Doctrine, of Transubstantiation.* A hard word, but I would to God that were the worst of it; the thing is much more difficult. I have taken some pains to consider *other Religions that have been in the World*, and I must freely declare, that I never yet, in any of them, met with any Article or Proposition, imposed upon the belief of Men, half so unreasonable and hard to be believed as this is. And yet this in the *Romish Church* is esteem'd one of the most principle Articles of the Christian Faith: though there is no more certain Foundation for it in Scripture, then for our Saviours being *Substantial-ly changed* into all those things which are said of him, as that he is a Rock, a Vine, a Door, and a hundred other things.

But this is not all. This Doctrine hath not only no certain Foundation in Scripture, but I have a far heavier charge against it, namely, that it undermines the very Foundation of Christianity it self. And surely nothing ought to be admitted to be a part of the *Christian Doctrine*, which destroys the reason of our belief of the whole. And that this Doctrine does so, will appear evidently, if we consider what was the main Argument which the Apostles used to convince the World of the truth of Christianity. And that was this; *That our Blessed Saviour, the Author of this Doctrine, wrought such and such miracles, and particularly that he rose again from the dead; And this they proved, because they were Eye-witnesses of his Miracles, and had seen him and conversed with him after he was risen from the dead.* But what if their senses did deceive them in this matter? Then it

it cannot be denied, but that the main proof of Christianity falls to the ground.

Well! We will now suppose (as the Church of Rome does) *Transubstantiation* to have been one principal part of the Christian Doctrine, which the Apostles preached. But if this Doctrine be true, then all Mens Senses are deceived in a plain sensible matter, wherein 'tis as hard for them to be deceived, as in any thing in the World; For two things can hardly be imagin'd more different, than a *little bit* of Wafer, and the whole *Body* of a Man.

So that the Apostles perswading Men to believe this Doctrine, perswaded them ~~not~~ to trust their Senses, and yet the Argument which they used to perswade them to this, was built upon the direct contrary principle, that *Mens Senses are not to be trusted*; for if they be not, then notwithstanding all the evidence the Apostles offer'd for the Resurrection of our Saviour, he might not be risen; and so the Faith of Christians was vain. So they that represent the Apostles as absurdly as is possible, *viz. Going about to perswade Men out of their Senses*. by vertue of an Argument, the whole strength whereof depends upon the certainty of Sense.

And now the matter is brought to a fair issue. If the Testimony of *Sense* be to be relied upon, then *Transubstantiation* is false: If it be not, then no Man is sure that Christianity is true. For the utmost assurance that the Apostles had of the truth of Christianity, was the Testimony of their own Senses concerning our Saviour's Miracles; and this Testimony every Man hath against *Transubstantiation*. From whence it plainly follows, that no Man (no not the Apostles themselves) had more reason to believe *Christianity* to be true, than every Man hath to believe *Transubstantiation* to be false. And we who did not see our Saviour's Miracles (as the Apo-
stles

His Reasons for turning Jacobite. 15

stles did) and have only a credible Relation of them, but do see the *Sacrament*, have less evidence of the truth of *Christianity*, than of the falshood of *Transubstantiation*.

But cannot God impose upon the Senses of Men, and represent things to them otherwise than they are? Yes, undoubtedly. And if he hath revealed that he doth this, are we not to believe him? Most certainly. But then we ought to be assured that he hath made such a Revelation; which *Assurance* no Man can have, the certainty of Sense being taken away.

I shall press the business a little farther. Supposing the *Scripture* to be a *Divine Revelation*, and that these words, [*This is my Body*] if they be in *Scripture*, must necessarily be taken in the strict and literal sense, I ask now, What greater evidence any Man has, that these Words [*This is my Body*] are in the Bible, than every Man has that the Bread is not chang'd in the *Sacrament*? Nay no Man has so much; for we have only the evidence of *one Sense* that these words are in the Bible, but that the Bread is not chang'd, we have the concurring Testimony of *several* of our Senses. In a word, if this be once admitted, that the *Senses* of all Men are deceiv'd in one of the most plain sensible matters that can be, there is no certain means left either to convey or prove a *Divine Revelation* to Men; nor is there any way to confute the grossest *Imposture* in the World: For if the clear evidence of all Mens Senses be not sufficient for this purpose, let any Man if he can find a better and more convincing Argument.

(5.) Had I not deserted my Whiggish Principles, and turn'd Jacobite, another Popish Doctrine, I wou'd prove Erronious, is their Doctrine of deposing Kings in case of Heresie, and Absolving their Subjects from their Allegiance to them. And this is not a meer
Speculative

Speculative Doctrine, but hath been put in Practice many a time by the Bishops of *Rome*, as every one knows that is vers'd in History; for the *Troubles* and *Confusions* which were occasion'd by this very thing make a good part of the *History of several Ages*.

I hope no body expects that I should take the pains to shew, that this was not *the Doctrine of our Saviour and his Apostles*, nor of the Primitive Christians. The *Papists* are many of them so far from pretending to this, that in *some times, and places*, when it is not seasonable and for their purpose, we have much a-doe to persuade them that ever it was their Doctrine. But if *Transubstantiation* be their Doctrine, *this is*; for they came both out of the same Forge, I mean the Council of *Lateran*, under Pope *Innocent the Third*. And if (as they tell us) *Transubstantiation* was then establish'd, so was *this*. And indeed one would think they were Twins, and brought forth at the same time, they are so like one another, that is, both so monstrously unreasonable. Thus have I shewn how *Erronious* the *Papists* are in *Five of their Doctrines* were I not turn'd JACOBITE (and consequently, should the Pretender succeed in his next Rebellion, be forc'd to believe all *the Papists Errors in Point of Doctrine*.) I wou'd proceed to prove 'em greatly Erronious in *all the rest of their Doctrines*, but for Brevity sake,

II. I come now in the *Second* place, to consider some *Practices* of the Church of *Rome*, which I am afraid, will prove as bad as her *Doctrines*, and I shall instance in *Five of their Bad Practices*.

And here had I not deserted my *Whiggish Principles*, and turn'd Jacobite, the first *Bad Practice* in the Church of *Rome* that I would Reprove is,

(1.) *Their Celebrating of their Divine Service in an unknown Tongue*. And that not only contrary to the Practice of the Primitive Church, and to the great End and Design of Religious Worship, which is the Edification

His Reasons for turning Jacobite. 17

Edification of those who are concerned in it, (and it is hard to imagine how Men can be edify'd by what they do not understand) but likewise in direct contradiction to *St. Paul*, who hath no less than a whole Chapter, wherein he confutes this Practice as fully, and condemns it as plainly, as any thing is condemn'd in the whole Bible. And they that can have the Face to maintain that this Practice was not condemned by *St. Paul*, or that it was allowed and used in the first Ages of Christianity, need not be ashamed to set up for the defence of any Paradox in the World.

(2.) *Had I not deserted my Whiggish Principles, and turn'd Jacobite, the Second Bad Practice in the Church of Rome, that I wou'd reprove, is the Communion in one kind.* And that notwithstanding that even, by their own acknowledgement, our Saviour instituted it in both Kinds, and the Primitive Church administred it in both Kinds. This I must acknowledge is *no Addition* to Christianity, but a *Sacrilegious taking away* of an Essential part of the Sacrament. For the *Cup* is as Essential a part of the Institution as the *Bread*; and they might as well, and by the same Authority, take away the one as the other, and both as well as either.

(3.) *Had I not deserted my Whiggish Principles, and turn'd Jacobite, the Third Bad Practice in the Church of Rome that I wou'd reprove, is their worshipping Images.* Which Practice (notwithstanding all their Distinctions about it, which are no other but what the *Heathens* used in the same Case) flies as full in the Face of the *Second Commandment*, as a *deliberate and malicious killing* of a Man is against the Sixth. But if the Case be so plain, a Man would think that at least the Teachers and Guides of that Church should be sensible of it. Why, they are so, and afraid the People should be so too: And therefore

in their Ordinary *Catechisms* and *Manuals* of Devotion, they leave out the *Second Commandment*, and divide the *Tenth* into two to make up the number, lest if the common People should know it, their Consciences should start at the doing of a thing so directly contrary to the plain Command of God.

(4.) *Had I not deserted my Whiggish Principles, and turn'd Jacobite, the Fourth Bad Practice in the Church of Rome that I would Reprove is, the Worshipping of the Bread and Wine in the Eucharist, out of a false and groundless Persuasion, that they are substantially changed into the Body and Blood of Christ. Which, if it be not true (and it hath good Fortune if it be, for certainly it is one of the most incredible things in the whole World) then by the Confession of several of their own learned Writers, they are guilty of gross Idolatry.*

(5.) *Had I not deserted my Whiggish Principles, and turn'd Jacobite, the Fifth Bad Practice in the Church of Rome that I would Reprove, is the Worship and Invocation of Saints and Angels; and particularly of the Virgin Mary, which hath now for some Ages been a Principal part of their Religion. Now a Man may justly wonder that so considerable a part of Religion, as they make this to be, should have no manner of Foundation in the Scripture. Does our Saviour any where speak one Word concerning the worshipping of Her? Nay, does he not take all Occasions to restrain all extravagant apprehensions and imaginations concerning the Honour due to her, as fore-seeing the degeneracy of the Church in this thing? When he was told that his Mother and Brethren were without: Who (says he) are my Mother and my Brethren? He that doth the Will of my Father, the same is my Mother, and Sister and Brother. And when the Woman brake forth into that rapture concerning the blessed Mother of our Lord; Blessed is the Womb that bare thee,*
and

His Reasons for turning Jacobite.

19

and the Paps that gave thee suck! Our Saviour diverts it to another thing; *Yea rather, blessed are they that hear the Word of God and keep it.* Does either our Saviour or his Apostles in all their Precepts and Directions concerning Prayer and the manner of it, and by whom we are to address our selves to God, give the least intimation of Prayer to the Virgin Mary, or making use of her Mediation? And can any Man believe, that if this had been the *Practice* of the Church from the Beginning, our Saviour and his Apostles would have been so silent about so considerable a part of Religion; insomuch, that in all the Epistles of the Apostles, I do not remember that her Name is so much as once mentioned? And yet the worship of her in the Church of Rome, is a main part of their Publick Worship; yea, and of their private Devotion too, in which it is usual with them to say *ten Ave Marias* for one *Pater Noster*, that is, for one Prayer they make to Almighty God, they make *ten Addresses* to the blessed Virgin, for that is the proportion observed in their *Rosaries*. He that considers this, and had never seen the Bible, would have been apt to think that there had been more said concerning her in Scripture, than either concerning God, or our blessed Saviour; and that the New-Testament were full from one end to the other, of Precepts and Exhortations to the worshipping of her; and yet when all is done, I challenge any Man to shew me, so much as one Sentence in the whole Bible that sounds that way. And there is as little in the Christian Writers of the first Three hundred Years. The Truth is, *this practice* began to creep in among some Superstitious People about the middle of the Fourth Century: And I remember particularly, that Epiphanius, who lived about that time, calls it, the *Heresie of the Women*. But if *Jacobitism* or *Popery* (for I told you before, they were Synonymous Words) be thus

Dunton's Recantation, Or,

Erronious in its Doctrines, and Bad in its PRACTICE, (had I not deserted my Whiggish Principles and turn'd Jacobite) I wou'd here have prov'd by UNDOUBTED AUTHORITIES, that if ever the Pretender should usurp his Majesty's Throne, and be Crown'd King, that then all the HERETICKS of Great Britain must approve of these Popish Doctrines and Practices, or BURN for their Religion: and therefore (Reader) as my turning Jacobite is the first Step to Popery, I'll next give you an Account of the true Nature of that Bloody Religion, that so you may see (by the Cowardice of one who deserts his Protestant Principles, for fear of suffering for 'em) how you'll be able to practice Popery, if the Pretender should succeed in his Attempts to Dethrone his Majesty, and make it the Religion of Great Britain.

And here, (Reader) that I may give you the clearer Idea of the Goodness and Depth of my Understanding in turning Jacobite, (*alias PAPIST*) after having been FIFTY YEARS a sincere Protestant of the Church of England: I'll give you from Bellarmin, Cajetan, and other Roman Doctors, a Justification of such Popish Cruelties as you must certainly suffer, if the Pretender should succeed in his next Rebellion, but (now I think on't) I need not look so far back as to quote the avow'd Doctrines and Practices of their Antient Writers, for can any thing explain the Monstrous Nature of POPERY (which is nothing else but a meer C H E A T, to pick the Pockets of Credulous Fools) half so well, as Guy Faux his Dark-Lanthorn, Huberts Wild-fire, London-Flames, Piedmontane-Massacres, Parilian-Shambles, the Irish Rebellion, the Marian Bone-fires, or as Bloody Bishop Bonner's Cruelties to the Protestants in Queen Mary's Days, will do, in which all may see at what dear Rates our Glorious Ancestors, the undaunted Martyrs of our Holy Profession, purchased their Religion; you will see, that it cost that Generation, which last went off the Stage,

Five

Fire and Faggot, and the most exquisite Tortures, which none could Invent or Inflict, but they whose Hearts were set on fire of Hell; nor any endure, but they whose Gallant and Noble Souls were born up with Heavenly Cordials, and a power from on High: And all this they valiantly endured, that they might leave to us the Doctrine and Worship of Jesus Christ undefiled. And (were I not turn'd Jacobite I would affirm) the same Cruelties would have been acted again upon all the Protestants of Great Britain and Ireland, had the Popish Pretender succeeded in his late Rebellion. The Romanists indeed make a flourish with Fathers, Doctors, Councils, &c. but these are but the Forlorn Hope, when all is done, Club-Law is their best Weapon, and Horrid Massacres, Gibbets, Wracks, and Smithfield Fires, are their best Friends. And yet even here, as you will see (in my following Reasons for turning Jacobite) the Wisdom of God hath Baffled and fooled them at their own Weapon, and over-shot them in their own Bow, making the Blood of the Martyrs (and persecuted Christians) the Seed of the Church, whilst from the Ashes of these Renowned Worthies, who Sacrificed their Lives in the Flames, to the Truth, there sprung up a new Generation to bear Witness against their Errors. The Papists (tho' I shou'd not own it, as by turning Jacobite, I may properly be call'd a Bird of the same Feather) do in their Cruelties and Murthers, their Massacres and Butcheries, out-vie even Heathen Rome, scorning that the Barbarous Turk should out-do them in all manner of Savage Inhumanities, or that the Cannibals themselves should be Co-rivals with them in Eating the Flesh and Drinking the Blood of Protestants, Witness poor America, where, in a little time were Murthered many Millions of Protestants; Witness poor Ireland, where some Hundred Thousand of Infants, Virgins, Widows, Wives, Husbands, Children and Parents, were by variety of the most unheard

unheard of *Tortures*, sent into *Eternity*, whose *Blood* will be a lasting Monument of *Rome's Barbarity*, whilst *History* can speak or transmit to incredulous *Posterity* the *Remarkables* of *Elapsed Ages*; Witness *Paris*, where *Ten Thousand Lives* in *Three Days* spent, could not quench that violent *Thirst* of *Blood* which rag'd in the *Hearts* of *Cruel Papists*. And doubtless, had the late *Rebellion* in *Scotland*, and *Lancashire* taken effect, his *Unholiness* would have made *Bone-fires*, *Wrung the Bells* all over *Rome*, shot off his *Guns*, and *Sung himself* for *Triumph*, (Oh horrid *Blasphemy*) *Te Deum Laudamus*, We praise thee O God. But blessed be God through the *Conduct* and *Bravery* of his Majesty's *Forces*, we are yet preserv'd, (i. e. I shou'd have been thus thankful had I not turn'd *Jacobite*, that I might be fond of my own *Ruin*) and seeing we are, let us maintain and keep alive in our *Hearts* a settled *Detestation* of, and fix'd *Opposition* against that *Religion*, whose *Faith* is *Faction*, whose *Promises* are *Equivocation*, whose *Worship* is *Idolatry*, whose *Principles* are *High Treason*, whose *Mercies* are *Cruelties*, whose *Practices* are *Stabbing* and *Poisoning* of *Kings*, whose *Frame* of *Government* is a *Politick Design* to *Enslave* the *World*; and whose *God* is a pretty little *tiny Thing*, which the *Priest* first *Creates* with a *Charm* of *four Words* long, and then *Worships* the *Works* of his *own Hands*, and when he has done, *chops him up at a Bit*, and makes *no Bones* of him.

But they that would more fully know what *Popery* is, and how *happy* they are like to be under a *Popish Pretender*, let them ask the poor *Remainders* of ruined *Irish Protestants*; they will tell you they found it not a *Notion*, or *empty airy Thing* to puzzle *Mens Wits* with *Subtleties*: The *Schoolman's thin Distinctions* which will cut a *Hair*, would not cut their *Throats*. It was not *hard Words* but *sharp Swords* that laid them

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and left them to wallow in their Blood: So that hang, draw and quarter, and try them afterwards is Popery, in the Modern Irish Dialect; but take notice, I don't speak these Cruel Things of Popery, as one that has deserted his Whiggish Principles, and is now a profest Jacobite, but as one that was lately a Protestant, and, as such, I must still own we must put a vast difference, if we have not a mind to cheat our selves into our Graves, between Silk and Sattin Popery, as it complements us in the Streets with a *Tres humble Servitude, Monsieur!* and the Iron and Steel Popery, as it marches under the Pope's Blessing and Banner against the Poor English Protestants. And it's one thing (as we shall find, shou'd the Pretender succeed in his intended Rebellion) to view Popery in Arras-hangings, the Inquisition in a Landskip, or the burning of the City in a Six penny Picture, and quite another thing to hear the dismal shrieks and horrid cries, to behold the gasty looks and the amazed Faces of poor Creatures suffering under, or flying from, Romish Cruelty; or those High-Church Tools that the Jacobites work with, to restore the Pretender, Popery and Slavery.

And thus, Reader, tho' I have own'd my self Ignorant, False and Impudent enough to make one of those Vile and deluded Wretches we call Mad-men, alias Jacobites, alias Papists; yet out of meer Compassion to thy Precious and Immortal Soul, I have here given you some Instances of those Erroneous Doctrines and Bad Practices, which the Church of Rome have Built upon the Foundation of Christianity. Much more might have been said of them; but from what hath been said, any Man may easily discern how dangerous they are to the Salvation of Men.

But perhaps, Reader, you'll here turn Critick, and say, *Who but a Mad-man indeed would turn Jacobite,*

bite, that has fairly own'd in the *Recantation of his Whiggish (or Protestant) Principles* that if ever the Pretender comes to be King of Great Britain, he must believe all those *Doctrines* and *Practices* to be truly *Orthodox*, that he now declares to be *Bad* and *Erronious*, or else burn at the Stake for a *Heretick*.

To this I answer, I think this Question is very impertinent, for has not *Dunton* fairly own'd he is turn'd *Jacobite*, and don't that necessarily suppose his Life and Actions to be nothing else but a *meer Compound* of inconsistent Folly, Knavery and Madness, and consequently that all his *Doctrines* and *Practices* are very bad and *Erronious*, for those *Thirty Minutes* he continues a *Jacobite*; nor cou'd I bear the *Scandal* and *Infamy* of being an Enemy to King George for half an Hour, (or at most for more than the whole or long Age of an Hour.) If I had not Hopes in those *Sixty Minutes* to give the *Jacobite Tories*, (or High Churchmen) such a frightful Glimpse of their PASSIVE REBELLION, as will make them all True Converts to King George, their alone *Rightful* and ever *Glorious Sovereign*; and to this excellent Prince (as he Rules exactly by Law, and never made one false Step in his whole Reign) our Pulpit-Rebels may, (with Honour and Conscience) screw up their OLD CANT (of *Passive Obedience* and *Non-resistance*) to the highest Peg.

However, you see, Reader, 'tis no Wonder that I should prove the *Papists Doctrines* and *Practices* to be *Bad*, and *Erronious*, and yet continue a *Jacobite*, in order to turn *Papist*, (as soon as ever the Pretender can establish Popery in Great Britain;) when 'tis clear I could not be a *Right Jacobite*, (or Recant in Earnest of my Whiggish Principles.) If I had one Dram of Conscience, Sense or Thought, in my whole Composition.

'Tis true, one that was not a *Jacobite*, (but a Man in his right Senses,) would, before he chang'd his Religion, consider the Merits of the Cause it self, he wou'd thoroughly examin the Doctrines and Practices of the Churches on both sides, (that is of both *Protestant* and *Papist*) before he turn'd *Jacobite*, in order to die a *Papist*; and would consider all other things that would move a Consciencious and prudent Man to change his Religion; but, alas! to act thus, would presently damp all his Inclination to turn *Jacobite*, had I considered the Matter never so little, I had never deserted my *Whiggish Principles* (which are truly Loyal and Orthodox) to turn *Jacobite* one Minute; for in that act (like other *Jacobites*) I sin against Light and Knowledge, and for that Reason, I'll continue a *Jacobite* but half an Hour, or an Hour at most, for I find now, (by my own Experience, as well as by that of my *Brother Turncoats*) that I am no sooner a *Jacobite*, but I am ready to embrace *Popery* and *Slavery*: And I am sure the great hazard there is of Salvation in the *Roman Church*, (upon the account of the Doctrines and Practices which I mention'd before) ought to deter any Man much more from that Religion, than the acknowledged possibility of Salvation in it, ought to encourage any Protestant to the embracing of it. Never did any Christian Church build so much *Hay* and *Stubble* upon the Foundation of Christianity; and therefore those that are saved in it, must be saved, as it were, out of the Fire: And though PURGATORY be not meant in the *Text*, yet it is a Doctrine very well suited to their manner of Building; for there is need of an *Ignis Purgatorius*, of a Fire to try their Work what it is, and to burn up their *Hay* and *Stubble*. However, since I now declare my self a *Jacobite*, I hope my (*Late*) Protestant Brethren will have so much Charity for me still, as to think that a great many

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among the *Papists* (for such they'll find me as long as I continue a *Jacobite*) who live piously, and are become *Papists*, by the prejudice of Education, and an invincible Ignorance; or through Inconsideration and Cowardice, (which is my Case or I were no *Jacobite*) will upon a general Repentance, find Mercy with God; and though their Work suffer Loss and be burnt, yet they themselves may escape as out of the Fire. But as for those who have had the Opportunities of coming to the Knowledge of the Truth, (as all Protestants have before they turn *Jacobites*, alias *Papists*,) if they continue in the Errors of the *Roman Church*, or Apostatize from the Truth, I think their Condition is so far from being safe, that there must be extraordinary favourable Circumstances in their Case, to give a Man Hopes of their Salvation; so that 'tis plain every *Jacobite* (or Apostate Protestant) is not only a perfect Mad-man, but by being a harden'd Sinner, has render'd his Salvation (almost) impossible, or less probable than that of a Man that was Bred, and always liv'd a *Papist*; however as *Dunton* is turn'd *Jacobite*, he must continue so for half an Hour, and then farewell Popery and Jacobitism for ever.

Thus (Reader) you see *had I not deserted my Whiggish Principles*, and turn'd HIGH CHURCHMAN (alias *Jacobite*, alias *Papist*) how I wou'd argue against the *Erronious Doctrines and bad Practices of the Romish Church*, but tho' I wou'd thus expose *Jacobitism*, alias *Popery*) were I still a *Dissenter*, or *Low-Churchman*, yet being TURN'D JACOBITE (i. e. being ready to approve, and PRACTICE all these *Erronious Doctrines*, whenever the *Pretender* can establish *Popery* in this Kingdom) I must now argue in that *Ignorant, False, and distracted Manner*, that every *Jacobite* (or *High Churchman*) Generally does, and consequently

His Reasons for turning Jacobite.

27

sequently you are now to suppose me A REAL MADMAN, that has deserted his *Protestant Principles* to turn JACOBITE now, and an absolute Papist if the Pretender shou'd succeed in that *New Rebellion which is so much talk'd of every where by the Jacobites*, tho' against Common Sense and Reason, not only as the *Good Providence of God fights against our Party* (for you are now to suppose me a real Jacobite) in every step of our *Treason and Villany*, but as there is not one *Honest Thoughtful or sober Man in Great Britain or Ireland* that will join the Pretender or fight for him, so that all his Army (if he attempts another *Rebellion*) will consist of nothing but *Fools, Knaves, Sots, and Madmen*, of which scandalous Crew one loyal Subject to King George will chase A THOUSAND; nay, (as God is still on the side of such honest Men) I think I might say A MILLION of Rebels, then who in his *Right Sences* (which proves we Jacobites are all MAD) wou'd fight against such a *Gracious and Powerful Prince*, as now sits on the *British Throne*; and doubtless, had it not been for his EXCESS of MERCY to the late *Tory Rebels* at PRESTON and DUMBLAIN, the *Loyal Whiggs*, had heard no more of the *Popish Pretender* except it were from ROME or the GALLOWS.

And this brings me to another REASON why I have deserted my Whiggish Principles and turn'd Jacobite, for in the next place if ever there was a good time to turn Rebel and Trayor in, Mr. Danton, begins to think this may be the time, because he is sure to fall into such merciful Hands, as are very likely to spare him tho' he should miscarry, whatever his Guilt may be, and so he may buy his Experience much Cheaper than its likely he may at any other time; and have an opportunity as is now most laudably Practised by some great Men to do the same thing, or at least to show his good Will to do it again when he pleases. Nor

is it the least Incouragement to him in his new Resolutions, *to think* how it is impossible for him to provoke this Government to hang him, tho' he should behave in the most Insolent manner possible to them even after Condemnation, as is manifest by the Conduct of some People now in such Circumstances, who tho' they have acted as no Men in their Condition ever acted before them, are yet spar'd and have not been able to provoke the Government to use them as they deserve; it is true the Government in this have acted in a station Superior to the Course of Nature, and even a little *God-like*, yet Mr. *Dunton* is not the first that in such Cases have made even the Goodness and Clemency of the Sovereign, an Encouragement to act against him. As to the pretended Sin of Ingratitude he leaves that to be talk'd of by it self, and himself to account for it among the General Race of Mankind of whom it may be said that to be ungrateful to Benefactors seems to be a Vice rivited in Humane Nature.

But this is not all, for other Reasons present themselves to our View drawn from the present Circumstances of things, and which might very well prevail with Mr. *Dunton*, to Change Sides, and first of all the assurances he has received from his Correspondents, abroad, of the Extraordinary Circumstances of the Person whose Interest he is now to Espouse; his formidable Power, strong Alliances, his Immense Wealth, powerful Armies, invincible Navy, Extraordinary Admiral at Sea, and mighty General at Land: Upon mature Consideration whereof, who can Wonder that Mr. *Dunton*, if he had any foresight of Things in the World, any concern for his own safety, should think seriously of taking Party with those who have such Prospects, and such powerful means wherewith to undertake what he had in Hand, with a certainty of Success.

It may not be amiss to Expatiate upon these Heads a little, least every one may not see with the *same Eyes* that Mr. *Dunton* has seen with, and consequently making a different Judgment of things, may be apt to Censure Mr. *Dunton* for his present Measures, as rash, ill grounded, and not taken up upon a just Foundation, and first is it not Evident that the Pretender is in Extraordinary Circumstances, is he not Entertain'd like a Prince at *Avignon*, the Metropolis of the Pope's Dominions in *Provence*, has not his Holiness given him all the privileges and paid him all the Honour that in his present Condition he is capable of receiving; appointed him to lodge in the Holy Ecclesiastick Palace, and reserving only their Subjection to the Pope in matters of civil Authority, has left all Subjects that are fled thither after him, to his own dispose in Criminal Matters; so that he can hang and draw all within himself, and is at full liberty to be as absolute a Tyrant there, as he desired to be here.

As to his *strong Alliances*, first he has made a firm and unalterable League or Alliance Offensive or Defensive, with the most High and Mighty Princess the Queen Dowager of *England*, and with all her immediate Subjects at the most illustrious Court of *St. Germans*, by which he is sure of having upon all Occasions, the assistance of the powerful Forces, which that illustrious Princess keeps in constant Pay, consisting of an innumerable number of *Scots*, and *British Refugees*, and Run-aways of desperate Fortunes, and of Courage equal to the Goodness of their Principles. These Forces which are so deservedly Formidable, and terrible to all that know them, are always at the Command of the said Pretender, and ready to join his other Armies in his future attempt, and who can doubt of the great Effects of those attempts when back'd by such invincible Forces.

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Next to this Mr. *Dunton*, has been well assur'd of the *Pretender's* having at any time upon his first Request, all the Ecclesiastical Assistance, and all the Apostolical Artillery that can be desired *at first*, that he shall have the Consecrated Banners blest by the *Pope* himself, each for the leading of Ten Thousand Men, when they can be rais'd, which whosoever carries must be invulnerable together with all those who follow it, being assur'd that in the Consequence of the Apostolick Benediction, tho' an hundred thousand Bullets were shot at them, it shall all be in vain, and not one shall hit them, tho' they shou'd stand but one Foot out of reach; next he is assured of the Prayers of all the innumerable Company of Saints, and Martyrs, the 30000 Virgins, together with our Lady of *Loretto*, and of all the assistance from Heaven, that those powerful Intercessors can procure, and he begins to think those mighty Mediators have really all that influence in Heaven, and are as able to help those who pray to them on Earth, as *their own Priests* themselves believe they have; and if so, how can it be expected that any humane Power on Earth can resist the Force and Fury of this Person so Arm'd and so assisted, and especially Mr. *Dunton*, who is a Sincere and Zealous Christian Catholick (*Protestant*) and cannot but put a very great Stress and Weight upon such things as these, who can expect but we should take part with them, who Heaven takes part with, for *this is no Treason to say*, viz. that if ever King *George* himself was fighting against Heaven, few that had a true Sence of Religion would be for him, and the just contrary Opinion has made all honest Men act against the *Pretender* hitherto: But if Mr. *Dunton* believes that Heaven will be Byast by the Intercession of all those Persons above mention'd to Change Sides, and be for the Court of *Avignon*, how can it be expected of him that he should not
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joyn with them, and this he Declares he believes as firmly as *he thinks* they believe it themselves.

He might enlarge here upon the *Immense Wealth*, which the *Pretender* is said to Possess, whereby Money being the Sinews and Vitals of War, he must be enabled to do all the mighty things that his Friends expect from him, and to go thro' all the Great Undertakings which he has in hand, *these things* added to the former must needs make him terrible to the *Whiggish* World; for we know that he who wants no Money, can want no Means to give the World disturbance; and as the *Pretender* has vast Pensions from the Ecclesiastick State, together, with mighty Sums of Church Money Contributed from the Religious Houses in *Germany* and *France*, as also from some of the most High and Mighty (*Beggarly*) Princes of *Italy*, all which put together including what he has from the Regent of *France*, amounts at least to an Hundred thousand Pound Sterling, *per An.* and that he has not above 900 or a thousand Dependents and Refugee, Gentlemen who depend upon him to be maintained, I say this being true, what may we not expect from a Person so powerful Wealthy, and well supported as he is at this time.

But to go back farther for Reasons of State, and to search into the real Encouragements which offer themselves to Mr. *Dunton*, to justify his espousing the *Pretender*, let us but consider his prodigious Interest in the Hearts of the Tory People of this Nation, and how certain it is that the most considerable People in the Kingdom will appear for and joyn with him, for the setting him upon the Throne; for Example all the Choice of the Female Sex, (*viz.*) the Ladies of Pleasure, and Ladies of Passion. NOTE, *We do not say Ladies of Fashion, many of those having lately Come to an Eclaircissement in the matter:* Let us Consider likewise *how many* of the Inferiour Clergy
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are hearty in his Interest as they were in that of his pretended Fathers ; and *how many* of the Common People they have debauched from their Understanding, as well as their Loyalty : Next how most of the most Drunken, Lewd, and debauched amongst the Gentry, are brought over to him by the Subtilty and Exclamation of the said *Inferior Clergy* ; and that seeing, as is reported, almost all the Beaus, Rakes, Fops and High-Church Parsons are on his side, and that these make too great a part of the People , how can Mr. *Dunton* but join hands with him that has so powerful an Intrest in the Nation ?

Farther, *the Safety of the Church*, that mighty thing which has byast so many sober Christians, and carry'd over so many Understanding, (ignorant) People with their Eyes open, but their Senses blinded, to the Interest of the Pretender : For as Mr. *Dunton* is a very faithful and good natur'd Friend to the Church, how can he but Embrace any thing, and every thing that he thinks is in the least adapted to do good to the Church ; and how can he be so blind as not to see, that the only way to restore the Peace of Protestants, is to bring Fire and Faggot upon them from abroad, that the only way to secure the Protestant Interest and Church in the World, is by bringing in *Popery*, which is as certainly sure, as that the only way to secure Liberty and Property, is by erecting a Method of Despotick Tyranny. How can he but see plainly, that the only Method of securing the Church, is by overwhelming its whole Constitution, sapping its Foundation, that it may stand the faster, and bringing it under the Feet of its mortal Enemies, that it may triumph the better over them.

And indeed this setting up a Popish Prince upon the Throne, being so extraordinary a method for Establishing a Protestant Church, who that was
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His Reasons for turning Jacobite.

33

but once thoroughly sensible of it, could refrain joyning with the Men that undertake it; seeing, should it be effectually brought to pass, they must necessarily be cryed up in the World for Apostles, Workers of Miracles, and the reconciling of the most evident Contradictions in Nature.

It might pass for a *Reason* also, of this extraordinary and most wonderful Event, (*Viz.*) That Heaven has not yet by some evident immediate Declaration, made publick his Resentment against the Absurdity of such a Principle, but having acquiesc'd for his own Glory in the blindness of Mankind, has seem'd to give them up to *strong Delusions*, that they might not be Instrumental in their own Deliverance.

Lastly, Mr. Dunton thinks, That as the *Jacobites* have no Patent granted them, to Monopolize all the gross Absurdities in Nature to their own Use and Behoof; it is, upon any particular Occasion, as much his Right to sacrifice his Understanding, for a time, as other Men; and he resolves to reserve to himself, a Liberty of moving Retrograde for ever, best known to himself, and such as to his great Wisdom shall seem most meet; and also for as often and as long, and no longer as himself pleases; whether it be for Years, Days, Hours, or Minutes; and tho' he has thought, it is impossible for Ordinary Men of common Judgment, and the most indifferent stock of Sense, to be *Jacobites* a compleat *half Hour*; yet he having always acted in a superior Circle from the *Jacobites* hitherto, and resolving to deviate for a certain time from himself: He demands the Liberty of making an Experiment, that he may be able, for the time to come, to tell Mankind, how long a Man may be capable of supporting this Delusion of *Jacobitisme*, and yet retain his Senses, and a competent Use of his Understanding: And he is of this Opinion, That this

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34 *Dunton's Recantation, Or,*

Discovery may be of great Use to the World, on many Accounts ; particularly as it may give us an Opportunity to Calculate, How many of the present Race of *Lunaticks* call'd *Jacobites*, may be capable of returning to their Senses, and how many may be despair'd of.

There are divers and sundry other Reasons which Mr. *Dunton* is able to give for this Great Revolution in his Principles, which, however, he reserves *in Petto* at present, and thinks to bring them out at another occasion : In the mean time he cannot but exhort all the differing sort of Luke-warm wavering Christians to *joyn with him*, and turn *Jacobites*, if it be but for *One half Hour*, that they may, from the Experiment they shall make in that Hetrogenious State, see the Deformity and Absurdity with which the Professors of those Principles are carried away ; and that they may have the Opportunity of standing amazed at their own Picture, and of seeing that the like Monster of a *Protestant Jacobite* was never seen in this Hemisphere, for some Hundreds of Years, before the last Total Eclipse of the Sun, and will not perhaps be seen again above twice before the general Conflagration.

Thus have I finish'd my *R E C A N T A T I O N*, (or *Reasons for deserting my Whiggish Principles, and turning Jacobite*) and if any Friend to King George, or the present Ministry (i. e. If any *Loyal Subject*, or *Honest Whig*) thinks good to dislike 'em in Print, (as the Press is open) I may happen to REPLY to him, and vindicate these REASONS ; but as there is no dependance upon RENEGADOs, I'de advise my Brother *Jacobites*, to be very kind to their New Convert, for Woe be to 'em that Minute I Re-Recant ; for, during that tedious Hour I continued one of their Number, I was let into all their Secrets, and have

found so much *Falshood, Treason and Villany* in 'em, that whenever *I Turn Whigg again* (as 'tis very likely I shall; I having *Sworn Allegiance to King GEORGE*, as my *Lawful Prince*, and entred into a *strict Association against all his Secret and Open Enemies*) I shall Prove all the *Jacobites of Great Britain DEVILS INCARNATE.*

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